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Relation of Christianity to Human Nature.

A

SERMON

PREACHED AT THE

ORDINATION OF MR. FREDERICK N. KNAPP,

AS COLLEAGUE PASTOR OF THE FIRST CONGREGATIONAL CHURCH

IN BROOKLINE, MASS.,

ON WEDNESDAY, OCTOBER 6, 1847.

7551.324

BY HENRY W. BELLOWS,

PASTOR OF THE CHURCH OF THE DIVINE UNITY, IN NEW YORK CITY.

TOGETHER WITH THE

CHARGE AND RIGHT HAND OF FELLOWSHIP.

Published by Request of the Society.

BOSTON:
WM. CROSBY & H. P. NICHOLS,
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DISCOURSE.

ROMANS vii. 22—25.

For I delight in the law of God after the inward man; but I see another law in my members, warring against the law in my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.

IT has been recently made a reproach against John Calvin, that in the record of the texts of a thousand sermons which he preached, not one was found taken from the four Gospels! There is a significance in this fact, and in the reproach founded on it. It points out a marked distinction between the evangelical and epistolary portions of the New Testament, and indicates the strong preference which Calvin and his school have felt for the Epistles as the basis of Christian preaching, and an equal partiality, among those who deprecate his choice, for the Gospels, as furnishing the proper topics of pulpit discourse. If we consider what the nature of this distinction is, and the grounds of preference on both sides, we may perhaps be less ready to echo the reproach, or even

find some reasons for dissatisfaction with the spirit of the times which makes it popular.

The Gospels furnish the history of Christ's life, precepts and miracles; his death and resurrection and ascension. The nature and spirit of Christianity considered in itself, must forever be sought in them. Christ's own character and example can only there be studied. The morality, the philanthropy, the piety of Christianity are recorded and illustrated in those sacred books as nowhere else, and there too the wonderful revelations of the Gospel are communicated with a detailed simplicity, an unstudied truth, which command the faith of all docile and single-hearted readers. The book of Acts holds an intermediate place, and gives us the history of the publication of the Gospel, when the mere proclamation of the Messiahship and of the great facts of Christianity sufficed to arouse the attention, to alarm the consciences and to convert the souls of men. The Epistles go further, and exhibit to us Christianity in its first encounter with the settled, permanent and essential obstacles to its reception, found in human nature and human condition.

Jesus Christ delivered his Message to his own countrymen. He established the great fact of his Messiahship among them. To make a complete exhibition of the pure morality of his religion, to possess his immediate disciples with a full knowledge of his life, and spirit, and precepts,—to exhibit a spotless example, and to accomplish the suffering, yet triumphant personal career appointed to him, was the grand and sublime duty, of whose performance the

Gospels are the record. Yet we can hardly consider Christ as a preacher of Christianity in the sense in which we are such. The Sermon on the Mount contains the essence of the Gospel morality and of all morality, but is it too much to say that it does not teach the peculiar doctrines of the Gospel under the peculiar sanctions and motives of the Gospel? For Christianity did not exist in its full proportions when Christ was on the earth. It was not completed until after his crucifixion, resurrection and ascension. Jesus could exhibit the spirit, could lay down the precepts of his Gospel, could awaken and convert the souls of men; but he could not teach what was not then true,—what was no part of Christianity until he had ascended to heaven, and what then became in some respects the most important part of it.

In like manner the Acts report the proclamation of the new facts to which I have referred, which completed Christianity, and the Apostles naturally and irresistibly relied upon the enthusiasm which these created in their own hearts, to inflame the public mind, and win the faith and obedience of men to the Gospel. They published Christianity, and allowed it to have its own natural effect. It was good news; it was accompanied by signs and wonders; and it wrought the marvellous conversions recorded in the Acts. Still, we do not yet see Christianity encountering the essential and permanent obstacles to its success. We do not yet see it in its spiritual character, contending with the sloth, the selfishness, the wilful and deceitful lusts of the human heart. It is rather miracle, flashing conviction upon the awed

understanding. It is startling novelty, surprising into interest and discipleship minds wearied with the ennui of oriental life. It is apostolic enthusiasm, taking captive the better passions of excited crowds. It is new, strange, superhuman fact arresting the marveling spirit of men. It is Jewish expectation met in its most yielding part, and pouring the pent up longing of ages into its Messiah's kingdom! But this excitement must all pass away. Christianity is to become comparatively an old story. The age of miracles is declining. The Gospel is to break Jewish bounds, and to present itself to the Gentiles. It is no longer to meet minds predisposed for it, or even—what were next most desirable—predisposed against it. It is not to come merely or chiefly as the fulfilment of prophecy. It is not to be attended with the charm of perfect novelty, or with the awe of sudden and miraculous disclosure. It is no longer a recent revelation; for one generation makes all things old to those whose life is a span. Something worse than Jewish prejudice — offset by Jewish predilection — is to encounter it. Something more obstinate than Gentile philosophy or heathen idolatry is to withstand it. And this is the native opposition of the human heart, the ordinary, settled, universal resistance of human nature and human circumstances to the essential, spiritual, vital character and requisitions of Christianity. Of this encounter, at its very beginning, the Epistles furnish us the record. Christianity had been revealed, its precepts laid down, its spirit manifested, its authority proved, its doctrines illustrated, its scheme consummated. The Gospel was perfected

but it was yet to be proclaimed. With his last words before his form was lost in the opening heavens, Christ commissions his Apostles — "Go ye and teach all nations." The Gospel was proclaimed to an astonished and believing community, and thousands converted in a day. It remained, for the fulfilment of that commission, to press as well as publish the Gospel — not merely to make it known, but to get it accepted; to convince the unbelieving, to convert the erring, to persuade the unwilling, — in short to overcome the ordinary and essential obstacles to the Gospel, those which are independent of time and place, of nation and clime. The Epistles give us the substance and method of the Apostolic preaching. The Gospels give us Christianity, the Epistles, Christianity applied to and contending with human nature and human condition. It is Christianity in action; Christianity converting the world; Gospel truths and facts considered in reference to each other, and to the objects for which they were given; a display of the method by which the principles and spirit of the Gospel were brought to bear upon the human conscience, heart and will. And this is Christian theology — Christianity considered as the true science of God, and of man's relations to God, and of the means of maintaining or rectifying those relations. The study of the Epistles is not the study of Christianity; but of Christianity applied. It is the study of human nature in the light of Christianity. It is the study of the process by which man is reconciled to God; the study of Christianity as a means and not an end, a method and not a result, a motive and not a goal.

And what, brethren! should concern us, whether as teachers or pupils of Christianity, so much as the true way of making the Gospel of Christ effective to the salvation of souls? It matters not how well we understand Christianity, if we understand not to what we owe our own indifference to it; our inability to receive it ourselves, or to overcome the obstacles to it in the hearts of mankind. It serves little to understand Christianity absolutely, if we understand it not relatively; to feel its beauty as an end, if we see not its fitness as a means; to admire and to praise its spirit, if we know not the secret of obtaining and communicating it. And here, if I may say so without immodesty, seems to be a weakness in our own theological system as frequently developed, that in its earnest, eloquent and convincing vindication of Christianity in its absolute nature, in its mighty desire to rescue its practical character from the overlaying of scholastic dogmas and ecclesiastical forms, in its weariness of a cumbrous and tediously ingenious system of theology, or a worn out and effete body of divinity, it has lost sight of the real nature and office of theology; abandoned to a great extent systematic divinity; or, in other words, given up the idea of any method founded in man's moral nature and moral condition, of applying Christianity to his rescue and salvation. Is not this the fundamental error, rising from which the whole architecture of modern disbelief has been able to defy assault, because we have blest and not curst its foundation-stone? It is only when Christianity is considered as a supernatural and divinely adapted means to regulate or restore disordered

and interrupted relations between the soul and its God, that its distinctive, authoritative and peculiar character and worth are made manifest. Considered as a system of motives, sanctions, hopes, promises and warnings, supernatural facts and revelations, fitted to operate upon the darkened conscience, the debilitated, stubborn and perverted will, the alienated affections of man, it possesses features by which it is distinguished at every point from natural religion, or the purest system of ethics. But considered absolutely, that is in its morality or fundamental general ideas, it may with less falseness be said to be, as "old as creation." To be sure it is an abuse of language to call this absolute Christianity; it is in strictness only the absolute *morality* of Christianity; for that which constitutes the absoluteness of anything is that which makes it that particular thing and not something else. And just that constitutes absolute Christianity which differences it from absolute morality. Yet it is not strange that those who contemplate Christianity only in itself, and not in its relations to man and to the objects it seeks to effect; who consider it as an end and not as a means, should be ready to assert the identity of the Gospel with natural religion.

The same criticism is to be applied with deference to the declaration sometimes made of the identity of religion and goodness. It seems to us an injurious confusion of terms, and a needless confounding of things. Goodness is the end of moral existence, but Religion is the way of life. Religion, as its very etymology implies, is something which binds the soul

back to the Being from whom it would wander. "With the cords of a man, with bands of love," does Religion draw the soul to the source and substance of all goodness. But goodness, absolute goodness, is just what Religion helps, and teaches, and enables us to love — and there is no more identity between Religion and goodness, than between any other road and rod, and staff, and locomotive power, and the destination or goal in view.

These obscurities of statement, ending in errors of doctrine and faith, in doubt and denial, obviously grow out of the want of any settled or correct and scriptural view of the relations of Christianity to human nature and character — in short to the want of a Christian theology.

We are met, brethren, to ordain over this people a minister of the Gospel; a preacher of Christianity. His usefulness here depends mainly upon the correctness of his theory of preaching. To be an effective preacher, he must know how to preach and what to preach. He must have a theology. He must know to what frame of mind Christianity aims to bring the soul committed to his watch and care. He must understand in what moral condition Christianity considers and asserts unevangelized human nature to be; he must distinctly perceive the means or way which the Gospel furnishes to bring man from one state to the other. He must be clear in the result he wishes to effect; in the nature of the obstacles to be overcome; and in the means by which they are to be overcome. The end, the obstacles, the instrumentality. First, — he must have a definite idea of the Christian

character, its affections, aims and distinctive peculiarities. Second, — of human nature in its ordinary and characteristic condition, its strength, its weakness, its wrong biasses, its radical defect, its organic or constitutional disease if it have such; and, Third, — of the method of cure, the supply of deficiency, the rectifying of error, the rescue from danger, the means, in short, of effecting the change from what Christianity represents man to be, into what she represents he ought to be. Let us then briefly consider these three topics.

I. What then is to be the Christian preacher's aim; into what attitude of mind, into what state of affections is he to seek to bring his hearers? And this, as every one must see, is only another way of asking what is the Christian character, or we may better say the Christian nature.

And here all I have to say will be in explanation and support of this observation, — that, in operating on human nature and character, it is a definite, describable and limited object the Preacher is to have mainly in view; a fixed and attainable change. It is a new heart that he is to create. His object is not so much to form the Christian character, as to beget the Christian nature. His aim is the regeneration of man, not his development, not even the development of the Christian nature, except as that is the indirect result of his labors. A very common and contrary notion is, that the Christian preacher is to keep in view only the general improvement of his people; the culture of their minds and hearts; the elevation of their tastes; and that the office of the pulpit is essentially the same as the office of the college and high school. The academy, it

is said, ought to be Christian and pious; and the pulpit ought to be liberal and untechnical in its ideas of culture. Education is the leading forth of human faculties. Christianity is but the leading them forth under high moral sanctions. The Gospel is the education and educator of mankind. Therefore let the Christian minister labor to stimulate the intellect, quicken the conscience, purify the affections. Let him lead on his people to perfection, and feel that his labors, being on immortal subjects, are without restriction and without end, and to be guided and governed by his own personal abilities, conceptions of excellence, and powers of moral inspiration. It is to an error on this point that we owe the powerless, fruitless moralizing of the pulpit. But is it not a mistake to suppose that education is one in its influences with the Gospel, or has the same end in view? Man is a being of infinite faculties. And those faculties may all be led forth indefinitely, and yet continue as disordered in their relations to each other and to God, as in their less developed state. Man may advance in innumerable directions, and yet always go wrong, for he stands surrounded by infinite space, and only one path amid ten thousand is the safe and happy path for him. Progress is not necessarily improvement. Learning is not always wisdom — for we may be "ever learning and yet never able to come to the knowledge of the truth." Nor is refinement always spirituality, good taste the shadow of right affections, and the love of order, or the practice of civil and social morals, the substance or the fruit of a renewed heart. We must all know too well that philosophy and art, fastidious-

ness of tastes and æsthetic culture, have signalized eras of moral corruption and even heathen idolatry. Nor must we any more conclude, however we may rejoice in them, that periods of great humanity, characterized by large and noble philanthropic enterprizes, are periods when the power of the Gospel is most emphatically felt. There is little to distinguish the spirit out of which has sprung most of the humane and useful reforms of the age, from the popular ferment which introduced the French Revolution, when the rights of man, the claims of the oppressed, the capabilities of human nature, enlisted the eloquence and the earnest sympathies of philosophers and statesmen, and moved the great heart of the world, to end only in utter forgetfulness of private obligations and of divine authority! Indeed it is much to be feared that the sensibility of the individual conscience is sometimes lulled to a false confidence by the activity of the common conscience; that private responsibleness is merged in associated accountableness, and that the real plague of the human heart, like some dreadful epidemics, rages only more fatally when the general sky is bright, and the common air most clear. Certainly it seems too little understood, that the interests of society and the interests of the individual are not, necessarily, the same, and that all that makes for civilization, does not make equally for Christian man. Humanity is not the first commandment, but piety. And he who shapes his course to heaven by the way of the public good, may find that having saved others, he is himself a cast-away. What we mean to say is, that society may be advancing triumphantly, civiliza-

tion and humanity striding rapidly on, while private hearts and souls are struck with palsy and decay; just as a vessel may be sailing bravely on her course and making her port, while the crew are dying.

In contrast with this general, comprehensive, indefinite end, the aim of the Christian preacher is positive, describable, limited, personal. He takes a special part of man's nature into his view, and seeks only to perfect one change, — a spiritual crisis. It is to change the citizenship of the soul; to rëestablish or create an allegiance to God through Christ; to bring man to the recognition of his relations as a subject and child to a pure and holy God and Father; to lead him to say "What wilt *thou* have me to do." This is the definite aim of the Christian preacher. It is regeneration; it is conversion. For do we not see that even the strength, the moral life, the salvation of man, depends upon his coming into conscious and direct relations with God; that man is a weak, miserable, worthless creature, separated from the guidance, support, wisdom and control of God; that sin has no heinousness for him, until seen and felt as a personal offence against the majesty, and purity, and love of God; that conscience has no true sight until it becomes the eye of God. Do we not see that human pride and self-sufficiency and waywardness are the ruin of man, and that these proceed from the native spirit of independence and personal sovereignty which beats proudly in his heart? This it is which in truth makes him the slave of his passions and inclinations, and which renders impossible within him the lowly graces of the Gospel. He is a moral rebel, a law to

himself; his own king, his own defence — and all the ignorance, weakness and sinfulness of his nature have full play within him. Look at the bandit, and see the moral desolation involved in rebellion against even the *civil* law. Observe the voluntary outlaw of society. Crimes become only vices; and vices, follies; and follies venial sports, the moment the lawgiver is lost sight of, or defied. So sin is a light thing to the mind that knows not God as moral ruler of the individual soul. The soul is lost; for its sensibility to its own degradation is gone, or has never existed. "Christ came," says the Apostle, "that sin might appear sin." How exaggerated is the very common talk about remorse of conscience; or of the conscious unworthiness and appreciated peril of all souls wandering from virtue? Alas! the impenitent are not self-condemned! Sin is the transgression of the law; and when the law and the lawgiver are not known, there may be degradation, brutal debasement and all the desolation of sin, but there is no satisfactory or affecting knowledge of sin; no due remorse, no useful sense of anything better, no hunger and thirst for goodness!

To convict of sin by revealing God's moral nature and sovereignty, and in the establishment of this allegiance to bring the soul to self-condemnation; to make man see that something besides his conduct is culpable, that his very essence, — his affections, his conscience, his mind, — is disordered; that he is responsible not only for what he does but for what he is; that moral worth and moral desert are different things; that inherited selfishness is just as bad in itself as

acquired selfishness; and actual alienation from God a dreadful thing, wholly independently of the causes of it; that it matters not how the soul became diseased, if it really be so, and that any means of cure are an unspeakable grace and mercy. This, brethren, seems to be the essence of Christian conviction of sin. It is the acceptance of God as a moral sovereign and Father, accompanied by an altogether new feeling of the soul's sinfulness and present accountableness; a spirit of self-condemnation, and an anxious overwhelming sense of the necessity of seeking every means that are offered for obtaining the forgiveness of God, and making peace with the law and the lawgiver. To produce this conviction, to effect this transfer of loyalty, is the aim of the Christian preacher. And it is a personal, specific, limited object; quite different, it will appear, from that of seeking or promoting any generalities under the name of virtue and goodness.

II. But in the second place, the Christian preacher must have a correct and definite idea of what constitutes the permanent and settled obstacles to the sovereignty of God in the soul of man; of the corruption, hurt, or infirmity of human nature; of what it is, and what it is not.

What then is human nature, considered not merely in itself, but with reference to the fundamental requisition of the Gospel. Christianity assumes (if the Apostolic preaching is any part of Christianity) that there is in us a settled, universal obstacle to the reception of Christ's authority and theory of life. Man is pronounced an alien from God. "The carnal mind is

enmity against God, for it is not subject to the law of God, neither indeed can be." And lest this carnal mind should be considered only the purely physical part of man, it is elsewhere written, "The *natural* man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." It is not only the flesh lusting against the spirit which makes man a child of disobedience; "the fulfilling of the desires of the flesh and the *mind*" is the description of those of whom Paul says, they "were by nature the children of wrath." It is not then merely human *character* which is imperfect and disordered, but something anterior to that; in short, human nature itself, which, in its elementary form, has weaknesses and proclivities to evil, that make sin a uniform and unavoidable consequence of existence. It is one thing to call human nature depraved, and another to call it prone to evil. If we allow ourselves to use the term native depravity, at all, we mean by it such a constitution as will inevitably involve man in a course of conduct, and a frame of feeling, that must have his own condemnation the moment the perfect law of God is brought distinctly before his mind in the Gospel. We do not say that evil on the whole preponderates over good, in man, or sinful propensities over virtuous propensities; but that sin is in a greater or less degree his uniform experience, and that it is not the sum of sin but the principle of it, which constitutes his guilt and depravity in the sight of Christianity. We say man's nature is in such a condition that it is a matter of severe struggle, of self-conflict, of self-recovery, to

which his unaided powers are not equal, to receive the Christian standard of life, and obey the requisitions of God. So that when Christianity, in its uncompromising spirit and requisitions, first reaches the heart of man, it finds there an unwilling, unprepared and unloyal spirit; in short an evil heart of unbelief, a sinful and perverse disposition. And while we point out in this statement a vitally important fact to the attention of the minister of healing, we say nothing against the ultimate capacities of man, or the final greatness and glory of his nature; for we regard Christ as the complement of human nature, and His help and deliverance, as a part of the plan on which man's nature was framed. Why should it be so generally taken for granted that God is responsible for the moral condition of the human soul only at its birth, or that He must needs give whatever perfections he assigns it to its elementary character; or why should it be held that human nature is beyond His reach any more than human character; or why should our moral perfection be looked for at the beginning, rather than at the middle, or the close of our career? Even were it conceded that man is so made that some of his earlier manifestations are uniformly sinful (when viewed in the light of Christianity) and that God is thus responsible for what is sometimes termed his natural depravity, must we not in making out any case against the moral purity, or justice of God, first establish the fact that in the divine plan there are no provisions for ultimately strengthening this moral feebleness and mending this sinful bias, and even turning them to the account of man's moral dignity and God's glory?

Or, are we prepared to take the ground that the Almighty allows no imperfection in the processes and stages by which his works and plans are accomplished? It is true that to Him to whom a thousand years are as one day, and the future and the past are both alike, there is no such thing as process, since what is purposed is accomplished to Him who lives in an eternal now. And it is equally true that to Him there is no evil. But relatively, to finite creatures, living in time, there is an order of events. And who does not see that to our judgment the Almighty is always justified by his purpose? This is our only means of reconciling the physical evil in the world with the perfect benevolence of God. But what reason have we for making an exception as it respects moral evil? Why may not human nature and human character fall under the law to which all the other creations and purposes of God are held, — the law by which the imperfect precedes the perfect; the worse the better? God is not the author of sin because he gives man a nature which will certainly sin in the course of its career; for He does not give him this weak and imperfect nature in order that he may sin and suffer, but with reference to ulterior and glorious results, not to be accomplished without a moral exposure uniformly resulting in more or less sinfulness. Do you ask if man can be responsible for his own nature? I answer yes. Because a sense of this responsibleness is a part of that nature, — constitutes the glory of that nature, — and is the only thing by means of which it can be finally redeemed! We are misled by our failure to take in a sufficiently large, and com-

prehensive, and exalted conception of human nature and of the divine purposes towards it. Leaving out man's future, leaving out the existence and providence, the foreknowledge, and paternal, and infinite power of God, and confining our conceptions strictly to one little point of time, and one single aspect of human nature, it is no wonder we are shocked at any form of the proposition of human depravity; of man's natural proneness to any evil. But things are not to be considered thus out of their connexions and relations. Human nature is not to be looked upon as if God were dead, and *could* do nothing and purposed to do nothing for it! We are not to regard man's moral career in this world as if he had no future; no Saviour, no heavenly Father! Nor are we to consider him as standing utterly alone in his moral responsibility, without connexion with God, or Christ, or his race. I fear not to recognize an alienation of the natural man from God. I fear not to see a native proclivity to evil in man. I hesitate not to acknowledge the influence of hereditary depravity. Man is not only imperfect, prone to evil, certain to fall from perfect purity and obedience by the very constitution of his original nature, as Adam fell, but he is far more exposed by his constitutional relations to sinful progenitors, and his ordinary exposure to sinful parental and social influences, anterior to his moral agency. Nay, further, I scruple not to acknowledge his accountableness for sins which he cannot but commit; and repeat, that the feeling of this accountableness, and his susceptibility to the increase of the feeling, is the only thing which can possibly justify the existence

of the liability itself, since it is the only means of his rescue, and not only of his rescue, but of his moral elevation to a height proportioned to the depth of the fall to which he is exposed. It is man's capableness of feeling the moral ill-desert of hereditary and original sinful dispositions, which alone justifies and accounts for his exposure to them. I say his capableness; not necessarily from spontaneous motions of his own, but under the influence of providential agencies which belong to his history, and are to be duly considered in any account of the relations of human nature to God.

How then is the preacher to view human nature, and in what condition and character is he to make his appeal to man? He is to address him as a sinner, as having a measure of corruption at heart, as having a false bias, as in need of a new birth.

But having thus defended the Scripture theory of human condition as by nature alien from God, let us briefly inquire a little more particularly in what this alienation,— corruption,— sinfulness — consists; how it is manifest; what fruits it bears, and in what particular part of the soul it lies. Man is a sinner; in what does his sinfulness consist?

There is very little dispute in the world or the Church touching the actual character of mankind. Those who have maintained the original and continued perfect purity of new-born man, have been among the most earnest denouncers of the actual sinfulness of the world. But perhaps there has not been a sufficiently distinct perception or avowal of the truth that this actual sinfulness has its root in native

propensities, and that these evil propensities are in the very citadel of the heart. There has consequently been a tendency to regard the improvement in the manners and customs, the outward walk and behavior of men, with more complacency than is due to them. It has been difficult and distasteful to recognize any degree of mortal corruption beneath a whited sepulchre. And when, on the other hand, sin of the heart has been condemned, it has too often been described by our theological opponents as if it were not only independent of positive conduct, but of actual character. Brethren, let us not trouble ourselves about sin that has no existence except in theory, or that stands not in the way of moral progress.

The depravity in man, because it is in his nature and heart, is not less practical and describable than when it is considered only with reference to external standards. Man's natural sinfulness, covered up beneath this world's refinements, subject to laws of courtesy and order which fall in with his interests, and in many ways shaped into the appearance of purity and virtue, is nevertheless real and fruit-bearing. "The tree is known by its fruits." "By their works ye shall know them." These are sayings which even the irreligious do not fear to quote. But if the tree be in a private garden, and its fruits never come into our hands, how shall we know its root; or if the works are covered in from vulgar eyes, how shall we then judge the worker? Man's character is to be judged by the actual witnesses of that character. And if we would know the fruits of the natural man, we must ask those who dwell with him, or above all, we must ask him who

dwells most intimately there, — the man himself! The actual sinfulness of an orderly community like this, dwells within the covert of its private homes. There it takes the form of a low standard of duty, regulated by expediency and worldly maxims; of intense selfishness, domestic tyranny, a gloating appetite for money, a cold calculating policy in respect to the claims of fellow-creatures; of a sour, irritable and coarse temper; of social ambition and devotion to fashion; of secret vices; of slothfulness, lust or legalized dishonesty! It dwells within the recesses of the private heart; in principles of self-indulgence; in pride, and self-complacency, uncleanness, inordinate affection, evil concupiscence and covetousness; in anger, wrath, malice and blasphemy. It is to be detected in what is wanting as much as in what appears. Where are the fruits of the spirit, "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," forbearance, forgiveness, love, joy and peace? Who is there who does not recognize the sinfulness and deceitfulness of his own heart? Do we pretend to think a life of tolerable inoffensiveness in the sight of the world, and of that world with which many are rarely or never brought into any visible conflict, and whose general desires, affections, thoughts and standards fall in so pleasantly with our own, is to pass with the Searcher of Hearts for the Christian life? Alas, brethren, it is an evil heart of unbelief, selfish and grovelling desires and affections, narrow sympathies, an injured, despised and deadened conscience, a will unconformed and unsubjected to the will of God; it is a proud, wicked, rebellious heart, that will know and

heed nothing against the indulgence of its own ease, honor or ambition; it is a conscience whose lamp has been systematically left to go out, instead of being kept trimmed and burning; it is a mind prëoccupied with thoughts of self, and immediate and worldly interests; an unspiritual, unbelieving heart, dead in trespasses and sins, to which God is no reality, Christ no living Saviour, immortality no cherished prospect; to which the real meaning and uses of life, the teachings of trial and sorrow, the brotherhood of all human creatures, the nature and reality of prayer, are as yet lessons wholly unlearned; it is, above all, a mind to which sin is not the deadliest and most dreaded of evils; in which sore penitence, godly sorrow, deep humility, and unspeakable gratitude towards the Father of mercies are unknown experiences; a mind that feels not its moral helplessness, its profound need of succor from abroad and above; it is such a mind, my brethren, that the Gospel minister has to deal with. It is with such depravity that he wrestles. It is a state of moral rebellion against God, the joint product of native weakness, of hereditary proclivity, of voluntary disobedience, of long continued resistance to the Gospel, and secret grieving of the Spirit of grace! I would not keep out of sight the modifications of this rebellion, the different intensities of this moral darkness, the unequal angles of departure from the line of Gospel strictness, in which mankind are found. We are all living under the indirect light of Christianity, in a public sentiment supposed to be saturated with Gospel truth. We have inherited good as well as evil propensities, affections, and desires. Nor are we to

sacrifice to any theory, a due recognition of the actual moral differences in mankind. Communities, ages, individuals, differ in the degree of their alienation from God. Some are brought up Christians, are renewed from their birth; there are Christian men and women, Christian children in every congregation. But this does not change the fact that the preacher of the Gospel owes his chief labors to the unregenerate. The Saviour came not to call the righteous, but *sinners* to repentance; and his minister must labor to save that which is lost — were it but one sheep straying on the mountains, with ninety and nine in the fold. He is to recognize the actual depravity of human character, the essential infirmity of human nature; to address sinners, and to preach instant repentance and conversion.

III. And now, in the third place, seeing distinctly the points of arrival and departure; the condition in which man is, and the condition in which he ought to be; what Christianity demands, and what human nature offers; the next and most practical question is, how to accomplish the passage over from one to the other; how to reconcile man to God; how to graft the Gospel upon the wild olive tree; how to make sinners, Christians; the prodigal, a penitent child; the rebel, a loyal subject; the natural man, a spiritual creature.

And here let us be guided wholly by the language of the text. There are three things to be observed in the Apostle's words. First, — that man delights in the law of God after the inward man; in other words, that there is a part of his nature which is loyal. Second, — that there is another law in his members, warring

against the law in his mind and bringing him in captivity to the law of sin; and, Third, — that the deliverance from this law of sin, this body of death, is through Jesus Christ our Lord. "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord!"

1. Man delights in the law of God after the inward man. That is to say, he is a creature of true moral sensibility. Man admires goodness. The character of God as seen in Jesus Christ, or as partially reflected in the faces of righteous men, commands his respect, and reverence, and affection. Injustice, cruelty, meanness, selfishness, invariably have his hatred when seen in others, or when not covered up under his own interests and passions. The very name of our nature is humanity. The milk of human kindness is never wholly curdled or dried up in the breast of man. Who loves vice for its own sake; or with all his heart has said, "Evil, be thou my good?" Noble, generous, humane sentiments are spontaneous in our nature, and form the basis and superstructure of most that is interesting, true, good, beautiful and blessed in life. When men's private interests and individual passions are not excited; when they read the page of fiction, or look on from afar upon the disputes of their fellows, they delight in the law of God! The justice of heaven is hardly sterner, more impartial and pure than that which is exercised in the judgment-seat of men. Man demands poetical justice wherever it lies wholly with him to pronounce the sentence. When we speak of human nature in its native sentiments, its moral instincts, we speak of that which cannot fall — for it

is God in us. Man has a fountain of life and purity within him. In the last recesses of his mind, there is something that delights in the law of God. This image of God in which we are made, constitutes our capacity of salvation.

2. But in the second place — there is a law in his members bringing him into captivity to the law of sin. It is a law — and it holds the soul in captivity. It is in him, and it is in force. It possesses his passions. It largely divides the executive sway of his nature. It shapes his conduct and brands his character. His affections, his conscience, his will, are brought under this law of sin. That part of his nature which he holds in common with all men is pure and strong enough; but just that part which constitutes his individuality, is wavering, infirm and inconsistent. His sentiments, his moral instincts, his emotions, are in accordance with the law of God; his principles, his motives, his voluntary affections, his reflective conscience, his will, are more or less in captivity to sin. When his moral nature judges only others, it judges discriminately and justly; when himself, with gross partiality. When he is to decide what is right for others, he may be trusted; when what is obligatory on himself, he cannot be too much distrusted. It is utterly impossible to form any proper estimate of a man's character from his natural sensibility or sympathies, however generous. The worst men have breathed heavenly sentiments. The devoutest and sincerest strains of pious feeling, of humane emotion, have flowed from lips in other moods not incapable of falsehood, ribaldry and blasphemy. It was not

only Charles II. of whom it might be affirmed that he never said a foolish thing and never did a wise one! It is the executive nature, then, which is weak, and treacherous, and incompetent. It is the private conscience, considered as the critic and judge of the heart itself, which is defiled and corrupted. It is the will, considered as the choosing and acting faculty, which is overpowered and enslaved by the selfish passions and desires, so that "what we would that we do not, and what we would not that we do." This is the "carnal *mind*" which is "enmity against God, for it is not subject to the law of God, neither indeed can be." The law which is in the members, the law of self-indulgence, of immediate gratification, of self-love, of blind passion, of spurring appetite, is universally altogether too strong for the control of those parts of man's nature which counsel compliance with the law of God in the inward man. Man on the earth is full grown in his carnal nature, and an infant in his immortal and spiritual nature. With immense moral interests, and spiritual responsibilities stretching into eternity, his capacity of forethought, his ability to comprehend and duly weigh his general and final interests against his immediate and particular ones, is altogether inadequate to the exigency of his case. What influence has respect for physical laws and a sense of the final effect of excess upon the bodily constitution, upon the appetite of the child? How far do his interests as a man direct or control the conduct of the boy? He is incapable of feeling the force of such considerations; and his parents are an interposing providence, a reason and a conscience supplied to him from with-

out and above, to adjust his studies, his habits, his manners, to the destiny that awaits him. Leave him to himself and how certainly will he be abandoned to his immediate and ruinous desires! Just so is it with man in respect to his moral and eternal interests. He is incapable of estimating or feeling the direct and full force of them, by the sole exercise of his natural powers; vitiated, engrossed, prëoccupied, disordered as his mind and heart are by his instant, his selfish, his passionate part. This is the history of his perversity, of his fall, of his moral weakness and inability. It is the natural disproportion between the responsiblity involved in his moral, spiritual, and immortal nature, and the present force of his conscience and will under the bias and weight of a carnal, and passionate constitution! Do you again say that this responsibility is unjust and impossible? I say it is a *fact*, and we must receive facts. It is a *conscious* fact! Man is capable of being made to feel a responsibility greater than his unassisted powers can bear. Further, it is a *justifiable* fact, because a necessary one. He must, as far as we can see, either not be at all, or be what God has made him, and lie under the exposure beneath which he does lie. And further still, it is a *blessed* fact, because it is connected with others which involve his moral salvation and redound to the glory of God.

Unassisted human nature then is in a certain sense incapable of obeying God. It is helpless. The world was lying in hopeless wickedness when Christ came. Aided as men had been by one Revelation, yet the world had gone steadily backward in moral purity.

Why did Adam fall from his innocency, why did universal human nature decline from rectitude and goodness, and go away from God, if human nature is sufficient unto itself, if good tendencies steadily prevail over evil tendencies, if civilization and education are identical with Christianity? Oh, brethren! man might as well seek to fly to the stars, as to escape by his unaided powers from the captivity of sin. *Interposition is a necessary, prëarranged part of God's Providence.* Help from without and above, a promised and an indispensable instrument of man's moral salvation. In the fullness of time God sent his Son to *save* the world; not to condemn the world, but to save it. The Gospel is the grace of God, it is good news. It is deliverance, it is rescue, it is salvation. It is not one of many other instrumentalities, but *the* instrument of salvation. Christ is the physician of souls, sent to heal a mortal disease. He is the resurrection and the life, commissioned to raise "the dead in trespasses and sins." It is impossible to exaggerate or overstate the indispensableness ascribed in the New Testament to the mission of Christ. The world lay like a corpse prepared for the burial, and Christ kindled in it the spark of life anew. The impotent man upon the brink of the pool of Bethesda, who sees an angel stirring the water, but whose paralytic limbs utterly refuse to bear him into the healing flood, is the type of human infirmity and helplessness. Every generation and age was increasing the difficulty. The sins of the fathers were accumulating on the heads of the children. The moral ear grew deafer, the spiritual eye weaker, the moral

muscle more and more flaccid. The world, the flesh, and the devil, a triple cord not soon broken, was binding man in ever straiter and tighter folds. He could groan and sigh when he thought of a primeval innocency that existed only in his imagination! He could delight in the law of God according to the inward man! But his sighs, and longings, and groans did not, could not help him to *do* what he ought. And there was no succor, safety, deliverance, except in *doing*. Then it was that he cried in his despair — O wretched man that I am, who shall deliver me from the body of this death? And God graciously enabled him to say — I thank God, through Jesus Christ our Lord.

3. Christ is emphatically, peculiarly, and from all eternity the Saviour of the soul, God having "before the foundations of the world predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

But, brethren, it is the manner of the application of Christ or Christianity to human nature that is to be ever kept in view. It is Christ as light, Christ as motive, Christ as sanction, Christ as guide, Christ as strengthener and comforter, Christ as renewer and rëcreator. What is Christ or Christianity, but the truths, facts, interests that belong to man's whole moral and spiritual nature, not seen as in the natural prospect in the dim perspective of eternity, but as it were with their ranks closed up and marshalled in one overwhelming crowd upon the line betwixt time and

eternity, the visible and the immortal world, and thus brought near from afar to bear with all their solemn, strengthening, rëcreating power upon the soul of man? What is Christ or Christianity but the future, the eternal, the moral and spiritual with all their concerns and interests, by nature hanging only as a luminous mist over man, without power even so much as to quench his thirst, but now condensed into a torrent and directed against the motionless wheels of his moral nature, until they revolve with force enough to raise him above his natural self? What is Christ or Christianity but a rushing wind of divine truth, bursting into the sealed and collapsed cells of the soul, and buoying up its helpless body of death toward heaven?

Christianity is a system of tremendous hopes and fears, of august sanctions, of unveiled futurities! Its momentous facts, its boundless requisitions, its authoritative tones, its spotless and awful messenger, its mighty God and all-loving Father, speak to the dull imagination, the latent spiritual passions, the buried conscience, the degraded affections, with a power that belongs not to man or to conscience! Thus the Gospel creates the power by which we keep its commandments. It communicates the ability it levies upon. It begets the nature, whose affections it asks. It forges the soul to a new temper and strength. Its dull iron becomes steel, capable of eliciting sparks of divine light and of feeling the magnetism of heavenly truth. It does not develop powers; it infuses strength. It does not fertilize only; it first sows its own seed! The will is now enabled to will rightly,

because new motives, wholly beyond its previous susceptibility are brought to bear upon it. The heart is now able to set its affections upon things above, because those things are brought near it and made lovely and attractive. There is in Christianity, considered as a system of divine means and appliances, help for every part of man's nature. It supports him like the ambient air. Its hopes and fears act upon his prudence; its great demands inspire his latent enthusiasm and give a passional attraction to its labors; its momentous truths, its immortal life, its miracles arouse and stimulate his curiosity and wonder. Above all, Christ, the beginning and end of the Gospel, in his character, divine and human — God in its moral perfections, man in its moral exposures; God in its spotless purity, man in its bitter griefs and sorrows; Christ, in his life and death makes a mighty appeal, do I say to human gratitude, affection, admiration, love? Oh, more than that. He creates in the soul an idea of personal excellence; he begets a conception of duty and obedience; he inspires a sense of the beauty of holiness, which take captive the heart and bind it to the throne of God! It is Christianity thus applied to human nature; Christianity in its concrete character, as a revelation, as a rescue; Christianity as a story of facts, as a declaration and illustration of principles; it is Christianity as it is, with Christ its centre, brought to bear with all its special motives, facts, sanctions, hopes, fears, and powers upon the feeble, sinful, alien, rebellious soul of man — that melts its obduracy, that relights its conscience, that pales with its own splendor the dazzling

lures of time and sense; that brings strength to its debilitated will; that calls forth new and celestial passions in man; that humbles his false pride, abates his ruinous complacency, makes him glad to own himself a sinner and to prostrate his spirit in lowliness at the footstool of his God; that enables him to assume an immortal responsibility though a finite creature, and to live the life of God though in the soul of man.

How inefficient, dead, and deadening are all philosophy and ethics, considered as instruments of rë-creating moral life. My brother, you who this day assume the office of a preacher of Jesus Christ; brother in Christian hopes and in the Gospel office, and almost brother by blood and nurture; I entreat you to know nothing here in this pulpit, but Christ and him crucified. You are to stand in Christ's stead to this people, dispensing the gifts he gave to men; communicating the strength with which he strengthens you; "purifying their hearts by faith." Understand that you have great and good news to proclaim; that you have a precious balm to dispense, a new life to offer. Undertake nothing in your own strength. Christ is "the power of God and the wisdom of God," and "the foolishness of God is wiser than men, and the weakness of God is stronger than men." Remember that you preach to sinners, to those who cannot help themselves, and that you are sent by your Master to their rescue. Do not mock them with a stone when they ask for bread, or give them a serpent for a fish. Let your preaching be not with enticing words of man's wisdom, but "in demonstration of the

spirit and with power." Remember that the Gospel is your weapon, your instrument, your life-boat, your medicine, your elixir of life; and that if you would heal the sick, raise the dead, restore the lost, recall the wandering, you can do it only with "the truth as it is in Jesus." "Take heed unto thyself and unto the doctrine; continue in them, for in doing this, thou shalt both save thyself and them that hear thee."

CHARGE.

BY THE SENIOR PASTOR.

I CHARGE thee before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and kingdom, preach the word; be instant in season, out of season; reprove, rebuke, and exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but, having itching ears, after their own lusts, shall they heap to themselves teachers; and they shall turn away their ears from the truth; and shall be turned unto fables. But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry;

Testifying repentance toward God and faith toward our Lord Jesus Christ;

Preaching peace by Jesus Christ.

Follow peace with all men, and holiness, without which no man shall see the Lord.

Therefore love the truth and peace. Walk in the spirit.

Now if any man have not the spirit of Christ, he is none of his.

Let nothing be done through strife or vain glory.

Behold! how good and how pleasant it is for brethren to dwell together in unity.

Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.

Thus saith the Lord, stand in the way, and see, and ask for the old paths, where is the good way, and walk therein, and you shall find rest for your soul.

Only let your conversation be, as it becometh the Gospel of Christ, that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind; striving together for the faith of the Gospel.

For I am now ready to be offered; and the time of my departure is at hand.

He must increase; but I must decrease.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely, thou shalt love thy neighbor, as thyself. There is none other commandment greater than these.

Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

This know, that, in the last day, perilous times shall come. For men shall be lovers of pleasures more than lovers of God; having the form of godliness; but denying the power thereof; from such turn away.

He, that winneth souls, is wise. We ought to obey God, rather than men.

Render unto Cæsar the things, that are Cæsar's; and to God, the things, that are God's.

Draw nigh to God; and he will draw nigh to you.

In all thy ways acknowledge him; and he shall direct thy paths.

Keep thy heart with all diligence; for out it are the issues of life.

Who is sufficient for these things?

Wait on the Lord; be of good courage; and he shall strengthen thy heart. Wait, I say, on the Lord.

Call no man your father upon the earth; for one is your Father, who is in heaven. Neither be called master; for one is your Master, even Christ.

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

This is a faithful saying; and these things I will, that thou affirm constantly; that they, who have believed in God, might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

Secret things belong unto the Lord our God; but those things, which are revealed, belong unto us, and to our children forever.

Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

This is a true saying. If a man desire the office of a bishop, he desireth a good work.

A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

The priest's lips should keep knowledge; and they should seek the law at his mouth; for he is the messenger of the Lord of hosts.

To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.

Prove all things; hold fast that, which is good.

Turn not to the right hand, nor to the left.

Buy the truth; and sell it not. The truth shall make you free.

Stand fast in the liberty, wherewith Christ has made us free; and be not entangled with the yoke of bondage;

Sitting at the feet of Jesus.

I would have you to know, that the head of every man is Christ.

Him shalt thou hear in all things, whatsoever he shall say unto you.

Take heed to the ministry, which thou hast received of the Lord, that thou fulfil it; in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned, that he, who

is of the contrary part, may be ashamed, having no evil thing to say of you.

For the grace of God, that bringeth salvation, hath appeared unto all men; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

In the morning sow thy seed. Speak thou the things, that become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience; the aged women likewise, that they be in behavior as becometh holiness; teachers of good things. Young men likewise exhort to be sober minded.

I entreat thee also, true yoke-fellow, help those women, who labored with me in the Gospel, with other my fellow-laborers, whose names are in the book of life.

Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them, that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing, that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness, instructing those, that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.

Charge them, that are rich in this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Thou therefore, my son, be strong in the grace, that is in Christ Jesus, and the things, that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who

shall be able to teach others also; not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman, that needeth not to be ashamed, rightly dividing the word of truth.

Continue thou in the things, which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that, from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus.

Let no man despise thy youth; but be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity.

Give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed to thyself and to the doctrine; continue in them; for in doing this, thou shalt both save thyself and them, that hear thee.

Consider what I say; and the Lord give thee understanding in all things.

RIGHT HAND OF FELLOWSHIP.

By REV. THOMAS HILL.

I give you joy, dear brother, that this solemn rite is finished, and that the desire of years is gratified. I welcome you to the brotherhood of Christ's ministers, and in the name of these assembled churches welcome you to the exercise of the ministry among us. You shall be welcome in our pulpits and at our firesides. We will open our hearts to your friendly counsels, we will gladly rejoice in your happiness, and give our sympathy in your trials. May your success in the work to which you have devoted yourself, be abundant, and if our venerable father to whose aid you have here come, has left any wheat ungarnered, may you gather it into the treasure-house of Christ. May you also see first the blade, then the ear, and after that the full corn in the ear, springing up under your care, and ripening until your head is whitened by as many years as have silvered his. We shall sympathize in your joys and we know that you will have no greater joy than that of seeing your people walking in the truth, in finding that all Christian virtue and all Christian zeal grows with a steady increase under your ministration. We shall mourn with you in every sorrow; and we know that no greater sorrow can touch your heart than that of seeing your people grow cold to humanity and religion.

Very gladly do I fulfil the duty imposed upon me by the Council of giving you this Right Hand of Fellowship. Our

close companionship in studies and in social intercourse for eight years past has given me an assurance, while our other brethren have only the confident hope, that you will be a faithful and efficient helper in our work. As I have seen you so successful a student of those laws which rule the visible heavens, I trust you will have equal success as a student and interpreter of that law which came down from Heaven. Cordially, on their part, to whom you are known chiefly by report, and very heartily on my own, to whom you have been so near and dear a friend, do I welcome you to the work which you have this day undertaken. May you find the reward of a good conscience, and have the earnest of the Spirit in Christ-like virtues wrought within your soul. May the Spirit guide you in your pulpit to treat sin, and in your parochial walk to treat sinners as Christ treated them in his earthly ministry. Thus, though you have undertaken a toilsome work, you shall find the Lord faithful in giving you daily the laborer's daily wages. All your cares and labors shall be more than repaid in the consciousness of high aims, in the gradual success of your efforts, in the conversion of sinners, in the offering of children by baptism through you to God, in the love of your people, in the benedictions of the poor, in the smile lighting up on your entrance the pillow of the sick, or in that gentle pressure of the hand which tells you how the mourner or the dying has been comforted by your presence or your prayers.

Welcome, then, dear brother, to the ministry; to its temptations and trials, to its sorrows and to its joys. May you overcome its temptations, be strengthened by its trials, purified by its sorrows, and sustained by its rewards, until the Father call you to meet the saints in heaven whom you have edified on earth, and the sinners whom you, in Christ's stead, have persuaded to be reconciled to God.

ORDER OF SERVICES.

I. ANTHEM.

Now elevate the sign of Judah,
Now elevate the banner,
Call it forth in Zion.

O, desert us not, O Lord;
Thou art always gracious to thy servants,
Thou art our God, O Lord of hosts;
So will we praise thee, O God and Lord of hosts. AMEN.

II. INTRODUCTORY PRAYER,

BY THE REV. MARTIN W. WILLIS.

III. THE READING OF THE SCRIPTURES,

BY THE REV. F. A. WHITNEY.

IV. SELECTED HYMN,

BY S. LONGFELLOW.

O God, thy children gathered here,
Thy blessing now we wait;
Thy servant, girded for his work,
Stands at the temple's gate.

A holy purpose in his heart
  Has deepened calm and still;
Now from his childhood's Nazareth
  He comes to do thy will!

And wet with Jordan's symbol-wave,
  With noble hopes elate,
He all his powers to God and man
  Anew doth consecrate.

O Father, keep his soul alive
  To every hope of good;
And may his life of love proclaim
  Man's truest brotherhood!

O Father, keep his spirit quick
  To every form of wrong;
And in the ear of sin and self
  May his rebuke be strong!

And as he doth Christ's footsteps press,
  If e'er his faith grow dim,
Then, in the dreary wilderness,
  Thine angels strengthen him!

And give him in thy holy work
  Patience to wait thy time,
And, toiling still with man, to breathe
  The soul's serener clime.

And grant him many souls to lead
  Into thy perfect rest;
Bless thou him, Father, and this flock:
  Bless! and they shall be blest!

V. SERMON,

BY THE REV. HENRY W. BELLOWS, OF NEW YORK.

VI. PRAYER OF ORDINATION,

BY THE REV. GEORGE PUTNAM, D. D.

VII. CHARGE,

BY THE SENIOR PASTOR.

VIII. RIGHT HAND OF FELLOWSHIP,

BY THE REV. THOMAS HILL.

IX. ORIGINAL HYMN,

BY T. H.

O Thou, who in thy boundless grace
Hast ever sent our erring race
The prophet's voice, the apostle's pen,
To call us to our home again;

Still let that grace bless this thy child,
Still spread, through him, its influence mild;
While with a prophet's spirit, he
Shall only speak, as taught by thee.

His heart with Jesus' spirit warm,
His Saviour's image in him form;
Thus Christ's apostle may he prove,
A messenger of saving love.

Sustained by thee, and through thy grace,
Long may he labor in his place:
While ransomed souls, from year to year,
Seals of his ministry appear.

X. CONCLUDING PRAYER,

BY THE REV. T. W. HIGGINSON.

XI. CHORUS.

Let us with a joyful mind
Praise the Lord for he is kind;
For his mercies shall endure,
Ever faithful, ever sure,
Hallelujah, Amen.

XII. BENEDICTION.